

THE  
To-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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### Increase and Multiply.

The great and crying sin of the present day is the perversion of the order of God. The ten commandments, as given to Moses, are considered by sectarians as quite the beginning and end of all that is necessary to guide man in every circumstance in life. They are all that is necessary so far as they go, but while these are emblazoned in conspicuous places in churches, inserted in catechisms, taught in schools and the family circle, and moralized on from the pulpit, the great commandment which the Lord considered of such essential importance that it was the first which He imposed upon Adam and Eve when He said, "*Be fruitful and multiply and replenish the earth,*" seems to be entirely overlooked, spiritualized, or thrown among the rubbish of things that might once have been necessary, but which man, in his conceited wisdom, has now set aside for something more congenial to his depraved tastes. God considered obedience to this command of such vast importance to the prosperity of His dominions, that after the inhabitants of the earth had all been destroyed, except Noah and his family, He again appeared in person to him, and again imposed the same command upon him and his posterity—"BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH."

"But," says the superficial observer, "I think mankind are obeying this com-

mand." Such persons do not probably give this all-important subject a tithe of that serious reflection and study that they do the increase of their flocks and herds. The LORD GOD, when He looked abroad over the beautiful creation which He had made for the residence of His children, must have felt a far more exalted, deep, and earnest solicitude for the perfection as well as the number of His posterity, than the husbandman does over those beautiful animals which he is rearing for the slaughter. With what sorrow and heaviness of spirit must He have looked forward through the long vista of time, and seen that race which He created in His own image, and stamped with the nobility of His own nature, waste their energies and powers of life in the gratification of degraded passions and artificial desires, which even the brutes do not condescend to, for their instinct has kept them more pure than man, with all his reason and wisdom.

With what feelings of regret must our Father in heaven look down upon the present condition of His children; for instance, those in civilized, Christianized England! How many righteous men does He here find like Gideon, who "had threescore and ten sons of his own body begotten, for he had many wives?" Or like Jair the Gileadite, who "had thirty sons that rode on thirty ass colts, and they had thirty cities?" Or Ibzan of Bethlehem, who "had thirty

sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons?" It will probably be quite impossible to find one solitary case of a man who has kept the first commandment in righteousness, like these judges of Israel, and other good men of former days.

In place of such men, thousands may be found who believe that a life of celibacy is one of peculiar sanctity, and that to die without leaving any posterity on the earth is quite a sure way of obtaining salvation; whereas one of the greatest curses which the Lord pronounced upon the wicked was to have their generations cut off from the earth—"For the Lord loveth judgment, and forsaketh not his *Saints*; they are preserved for ever: but the seed of the wicked shall be cut off." "The memory of the just is blessed: but the name of the wicked shall rot." On the contrary, the increase of a righteous posterity is one of the greatest blessings which can be bestowed upon man, and the Lord gave it peculiar emphasis when He said to Abraham, "In blessing I will *bless* thee, and in multiplying I will *multiply* thy seed as the stars of heaven, and as the sand which is upon the sea shore."

It is true that in this and other Christian lands there are many churches, but it is equally true that under the shadow of their spires, which point sanctimoniously towards heaven, there dwell thousands of men and women, moving in every grade of society, who waste their lives away in abject obedience to the most destructive desires, instead of propagating in purity sons and daughters worthy the noble image of God. There are plenty of ministers too, but alas! how few there are who even think of, much less teach their congregations, the exalted object of this first great commandment, and the strict purity of the laws under which the Lord designed it should be carried out. How often does the garb of sanctity hide from the view of men some of those sins for which Sodom and Gomorrah were destroyed? There are many people throughout Christendom, in the higher ranks of life, who think that posterity is merely a matter of convenience to themselves; they do not think that the Lord cares anything about the matter. If they are only sure of a child or two to inherit their estates, they do not want the trouble

of raising any more, beyond this their property, energies, and powers of life are all absorbed in personal aggrandizement, and the gratification of artificial pleasures, without spending a thought perhaps on what the Lord requires of them. Again, there are millions of the lower classes, in what is termed the civilized portion of the world, who, while they are not too proud to obey the first commandment, nor too vain to bestow their personal care upon their offspring—the greatest of heaven's blessings, yet are compelled, from their oppressed condition, arising from the laws of the land and the unnatural organization of society, to consider children as a burden, or a necessary evil, to be avoided only by leading a lonely life, or by the commission of crime. Add to these the thousand-and-one other influences which are brought to bear to obstruct and prevent the operations of nature in organizing new bodies for the residence of spirits, and it must lead any reflecting mind to admit, that what the Lord designed for a blessing, man has perverted to a curse. What the Lord designed should be the first great leading object of man's existence, has been made secondary to the gratification of depraved desire. Mankind have become so cursed and degraded through their own transgressions, that millions of them are no longer fit to propagate their species, and the Lord is sweeping them off by the sword, pestilence, and famine, and those that are left and do not repent and purify themselves will be prepared for the burning.

If the Lord should come down to many Gentile cities as He did to Sodom, to see if what He hears concerning them is correct, it is probable that He would find some of them but little better than that city. They now mob His servants who would guide them in the way of salvation. They reject their teachings, which would show them how to keep the first commandment in all its purity, as well as all laws pertaining to the powers of life. To carry out this great commandment in righteousness, is the foundation of the doctrine of plurality of wives, and whoever puts it in practice from other motives will find that they are heaping up damnation to themselves, for that would be extending the evil, which is condemning the world—the perversion of heaven's choicest blessings to unholy purposes.

## Collation to the Legislative Assembly of Utah.

(From the "Deseret News," Feb. 8, 1855.)

[The Hon. A. W. Babbitt, Secretary of the Territory of Utah, gave a Collation to the Legislative Assembly, Jan. 19, 1855, the eve of their adjournment. The following report of the affair is from notes taken by Robert Lang Campbell, Asst. Secretary of the Council, and formerly Pastor of the Scottish Conference.—*Ed. Star.*]

Toast by the U. S. District Attorney, J. Hollman—

Governor Young and Council—may their wisdom increase in the future, as it has in the past.

To which His Excellency Governor Young replied,

May we all keep what we have already obtained, and add to the stock until our utmost satisfaction is obtained in eternal bliss.

Remarks by Chief Justice John F. Kinney—

I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise, which have enacted the fewest and simplest laws; and as you claim superior wisdom, it will no doubt be made manifest in the framing of your laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogize Governor Young, or his Council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty—your public buildings—your machinery, and the union and good feelings prevailing throughout your territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of

heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments, and kingdoms, still there is no people more happy, more free, and prosperous than this people. These are the words of truth, and it gives my soul delight to express them.

Remarks by His Excellency Governor Young—

Judge Kinney will please accept the hearty compliments of the Assembly and myself. His remarks are true. What you behold, I attribute to the God whom we serve. I give no credit to myself, or to any man. In coming to this place we were led from day to day. What we were going to meet, was as unknown to us as what would befall Abraham was to him, when the Lord said to him, "Get thee out of thy country." The God of our father has revealed Himself to us; and what you observe in this city, and our settlements, is the result, under Providence, of the labours and doings of this people. The first officers sent here by the General Government took exceptions to our course, and left us. So far as I am concerned, I never gave them occasion; but, the Lord being my helper, I am bold for truth. I did chastise those officers for insulting this people, and I would do so again. If they had submitted themselves to their offices, and performed the duties assigned them by the parent government, and minded their own business, there would have been no trouble. But when they would rise up in the midst of our congregation, and pour contumely and insult upon this people, I was like the lion in their path. On the other hand, if they had wished peace and righteousness, and treated us with respect, I was like the babe, to be approached without reserve or fear. I loved Judge Reid; I regretted the day he left this valley. I put my hands upon his head unwittingly,

and blessed him, and he thanked me. I am equally pleased with Judge Kinney; and I know that the righteous will prevail, while the unrighteous will sink; and the cup of the iniquity of the nations of the earth is well nigh filled to the brim.

The most of these brethren with whom I am surrounded this evening, were never members of a legislature, previous to their coming here, and are unacquainted with the customary phraseology of law. They are from the axe, the hammer, the anvil, and the plough, and they meet here to make our laws, and what is the result? As justly observed by Judge Kinney, plain and simple laws for the benefit of the people.

If this people are not altogether what they should be at the present time, I trust we shall be at war with every carnal propensity, that we may have power to reign triumphantly over ourselves, and then we can reign over others with honour and dignity. Can there be another body of men like these gathered together to legislate for a nation's prosperity? When the master spirit points out the way, every voice cries "aye," and every heart says, "Amen—that is our course." Every requirement which the people know emanates from us, is sanctioned and sustained; and if there are refractory spirits who do not like to be controlled, one word when they come here hushes them into silence, because the Almighty is here, and His Spirit is in the hearts of this people. That is the reason of it, Judge Kinney. It is not the wisdom of Brigham, it is not the wisdom of Heber, it is not the wisdom of Willard, nor of the Twelve, but it is the wisdom of Him who rules and guides in the midst of the nations of the earth, and they know it not, neither can they see His goings forth. Blessed is the man who sees and acknowledges the dealings of Providence with the human family, from the highest to the lowest, in all their gradations, including legislators, princes, and rulers; and may our feelings chime in unison with His ways, while we are here upon the earth, that we may at last reign with our Master and Saviour.

Remarks by Hon. A. W. Babbitt—

I rise to express my feelings, as Judge Kinney has been relating his change of mind. I was left in Nauvoo, in charge of the Temple, and other property, to adopt the best manner of disposing of it, to help the people to get westward, and

to flee myself. We had poverty, wars, and everything else to contend with. I brought up the rear. When I came here I was chosen their humble servant to go back, and ask for admission into the Union. I went, and did so. I laboured faithfully. I went back with all the prejudices of this people against me. I stood between wind and water, and combatted the opposition. I said God was at the helm. I returned again and again. I received a letter from the chief justice now before you, and I answered it. He wanted to know whether it was best to bring his family. He can now tell whether I answered that letter correctly, or not. He knew but little of our situation, country, and institutions. I told him the truth; I disguised nothing. I brought my family here. I am happy to meet with you here this night. The highest offering, and the best integrity that can be given by officers, is to bring their families to this territory, and reside here; and this pledge has Judge Kinney given to the people. I except Judge Stiles, for he had inducements for bringing his family here; he has an aged father. He has gathered up as one of the scattered sheep of the fold. He has come here like myself, and he will feel at home when he gets as many reprimands from the Governor as I have had. I saw Mr. Hollman when he talked of leaving every day; I told him if he ran to Fort Bridger, he would get killed. If you keep running away from the Lord, the devil will kill you. I never felt better than I do to-night with my brethren. As to Judge Shaver, he is a gentleman and a lawyer, is quiet, minds his own business, and, when court is over, goes home. He meddles not with institutions which are peculiar to us; if you hear him say anything, it is to unite and strengthen; and to him I say, live in peace, die in peace; and if you earn salvation, go to heaven and enjoy it.

Remarks by Associate Justice G. P. Stiles—

The honourable allusion made to myself prompts me to make a few remarks. I am not going to tell an anecdote—say anything about the devils on the post and rail fence. I have been known among this people ever since I was a stripling. My whole character has been before the most of this assembly. I have been alluded to as a lost or scattered sheep. I wish to say I am happy in this meeting to-night.



This is a primary meeting; we have present the first of characters in our territory. I can bear record to the feelings of Chief Justice Kinney. I know the sentiments in his breast. I know that he is a high-minded gentleman. The sentiments he has advanced here are no sycophantic expressions, but are the ebullitions of an honest heart, made by circumstances in an honest man. He did not give credit to such a man as stirred up the first excitement; he told me what he thought of him, when he heard his statements from his own mouth; that he considered him a man who had become dissatisfied by his own corrupt principles. He was appointed by a previous administration, and was ding-donging every department, and to get rid of him, they gave him an appointment to Mexico. I came here unexpectedly. I would have been here two weeks sooner, if I had not received my appointment. I am grateful for my appointment; it enabled me to come more comfortably. I came, and mean to do as much good as I can, and as little harm. I have been to Iron County. I organized a grand jury with all the requirements and paraphernalia of law. I gave them a solemn charge. My advice to them was, that they never should have Iron County tarnished with a lawsuit. There was no case for me to adjudicate. [Thank the Lord, said the Governor.] I do not know that there is a man there but what would come up to Great Salt Lake City, and sue me, if I called him a lawyer; that is my legal opinion. If any difficulties exist, they go to friends, and get the matter amicably settled. Let a difficulty be settled by law, and it makes a wider breach in the feelings of the parties. The third Judicial District is that to which I am assigned, and I feel grateful that Elder Orson Hyde is appointed the Probate Judge in Carson County. We are going to hold a court there, and if no lawyers go there, there will be no law-suits. I hope if friend Babbitt takes it into his head to go there, you will send him on a mission forthwith; for as sure as he ever gets there, there will be ten law-suits the first day. I hope no lawyer will go there from Great Salt Lake City. We will have nothing to control us there, but the law of right, that liberality and generosity may prevail unobstructed from the highest to the lowest. We can there spread our-

selves. The Chief Justice remarked that he may live and die here. I trust his heart and feelings will get so entwined around this people, that if he goes away, he may be compelled to come back. He never was in a place where he could act out the feelings of his heart, as he can here. I have heard him talk before in deliberate, studied, measured terms; but I never heard him get up and talk about God, or Him who rules and controls in the heavens. Here he has the spirit of freedom, because he comes right in, and partakes of the spirit that surrounds us; and when a man has the spirit of truth, he will talk the truth. He has said that God brought about what he beholds around him in this territory. Who told him this? It was the spirit of truth. Let him drink of it, and imbibe it. It may not be amiss in me to relate an anecdote. My heart is with you all the day long, and all I am sorry for is, that I have not been with you longer, but circumstances have prevented. It may be, however, that some of my good brethren will get a little slow; and I may, by stretching a little, have a pretty good crowd to go along with.

Judge Stiles then related the anecdote of the Methodist preaching a charity sermon in Iowa, and after preaching, going to the table where the money was deposited, and saying, "Let us close by singing,

"This is the God that I adore,  
My everlasting friend;  
I love him now and evermore,  
And will till time shall end."

And during the singing, fixing his eyes intensely on the money, and moving his hands to the tune, he deposited all the cash in his own pocket.

Judge Kinney rose again, and said—

Mr. President and friends—I am certainly under great obligations for such frequent use of my name. I have been spoken of by Colonel Babbitt as an inquirer after your people, your institutions, and country. I was one of the Judges of the Supreme Court in Iowa for seven years; my salary was \$1,000 per year; the salary of Chief Justice, in Utah was then \$1,800. I had a delightful home in Iowa, as many of you have here. My appointment to Utah was soon rumoured, and my friends, the members of the bar, expostulated with me on the propriety of leaving Iowa; my post was flooded with letters from my friends on the subject;

my old friend in New York, with whom I studied law four years, informed me that I could not live here, and discharge the official duties assigned me. You will agree with me that it required some decision of character to pursue the course I did. Allusion has been made to the originator of the first excitement; I heard his report: his own statements condemn him. I saw him in Washington, and told him to his teeth, in the lobby of the House of Representatives, that when they chastised him in Utah, it was because he deserved it. If I examine my own feelings in relation to coming to this place, I was actuated by one feeling, which was, to show to the world that a man could occupy my present position, and discharge the duties thereof faithfully. I was actuated more by a desire to disabuse the public mind, and to show to the world the slanders that had been perpetrated upon this people, than by any other motive. It could not be for wealth or honour. I have a wife and five children, a daughter grown to womanhood; and I can say there is less immorality, less drunkenness, less licentiousness here, than anywhere I have ever been. I turned my back on the advice of my friends; I have never regretted the steps I took. They tried to stay my family, but I controlled them; though I left it to their choice to come or stay. If

you call this a compliment to your territory, you are welcome to it, and I am proud of it.

Remarks by Elder Orson Hyde—

While the Hon. Secretary was relating our position in Nauvoo, some striking incidents were presented fresh to my mind. I was also left when all the rest of my Quorum were gone. My instructions were for all to follow whenever their way opened, and to string out on the route to California. Mr. Edmonds wished me to leave a good many to protect the agents left to take care of, and dispose of the property; but I was warned by the Lord to tell the people to leave. The angel of God stood by my bed side, and told me to counsel the people to go west. Who can be a better legislator than a man who has a portion of the mind of God in him? God says, I will pour out my Spirit upon you. Now, if a portion of the light of God dwells in me, I can see in part as He sees; and if a portion of God's mind or Spirit be upon you, then you can comprehend partly as He comprehends. If I had the power to throw my mind into you, you would think as I do. May God grant that His Spirit may be poured out upon us to a fulness, until we shall all see eye to eye, and in due time possess a fulness of the glory of God.

## History of Joseph Smith.

(Continued from page 295.)

[June, 1830.]

About this time, in reply to many inquiries, I gave an explanation of the Priesthood, and many principles connected therewith, of which the following is a brief synopsis—

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. i, 20, 26, 28. He had dominion given him, over every living creature. He is Michael the Arch-Angel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the

Father of all living in his day, and to him was given the dominion. These men held keys first on Earth, and then in Heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. Daniel vii, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this

grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the Universe, but retains his standing as head of the human family.

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, &c., had their existence in an elementary state, from eternity. Our Saviour speaks of children and says, their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The Keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the Keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, &c. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels—to God the Judge of all—the spirits of just men made perfect; to Jesus the Mediator of the new covenant, &c. Heb. xii. 23.

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. See D. C. sec. iii, pars. 28, 29.

This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, &c. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, &c.; and those men to whom these Keys have been

given, will have to be there; and they without us cannot be made perfect.

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason. Matt. xiii. 41. And the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work.

The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized, &c. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, &c.

The Horn made war with the Saints and overcame them, &c., until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity.

Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this.

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, &c.; we shall be among those who are calling for the rocks to fall upon us, &c.

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of

Man. If Elijah did not come, the whole earth would be smitten.

There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes: for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind.

I prophesy, that that man who carries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last Revelation says, "Ye shall not have time to have" gone over the earth, until these things come. It will come as did the cholera, war, fires, and earthquakes; one pestilence after another, &c., until the Ancient of Days come, then judgment will be given to the Saints.

Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day to the House of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, &c., will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her Stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, &c. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, &c. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops,

and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.

We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when He has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true.

Being born again, comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child.

Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Saviour on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be among that number when Christ comes.

(To be continued.)

A COUNTRYMAN attended one of the President's levees, at which the ladies appeared in full ball costume, that is to say, with dresses cut very low in the neck, and leaving not so much to the imagination as poetry would require, as to the charms half concealed and half disclosed. When the unsophisticated citizen was about to take his leave, the President asked him (speaking of the levee, of course) if he had ever seen such a sight before. "No," said he, emphatically, "*not since I was weaned!*"—*New York Tribune.*



## The Latter-day Saints' Millennial Star.

SATURDAY, MAY 19, 1855.

**PRESIDENT KIMBALL'S LETTER—SPREAD OF THE WORK.**—We particularly request the attention of our readers to President H. C. Kimball's letter in this Number of the *Star*. The instruction contained in it, if appreciated, will prove the Gospel of salvation to many in these lands. It is written in that spirit of meek simplicity which is characteristic of the man, and which so readily opens to the understandings of the honest in heart the great truths of eternal life. The Lord has said that He will take the weak and simple things to confound the wisdom of the wise. The course of President Kimball in this kingdom has been a continual testimony of the truth of this. That same simplicity which now pervades his sermons and letters characterized his early ministry in this land, and many can now testify of its power and effect. It was that simple reliance on the operations of the Holy Spirit, which brought whole villages in these lands out to see and hear him, and made them effectually feel his power as a servant of God. It is these facts, and the principles connected with them, that we wish to urge home upon the attention of the Elders. We exhort them all, and particularly those engaged in the ministry, to cultivate a meek and quiet spirit, and endeavour to keep themselves in all things subject to its influence, and preach the plain, unvarnished truths of the Gospel.

Error may need polishing, but it is not a great display of oratorical or logical powers that convinces men of sin, of righteousness, and of a judgment to come. It is the plain truth, which the Spirit uses as a sword to divide the joints and the marrow. All knowledge and accomplishments are good in their place, but they must be kept in complete subjection to the Holy Spirit. No Elder of Israel who sets his heart on the study of elocution and fine speeches, may expect to bring many of the pure in heart into the Gospel. He will soon find that the fountain of light within him will grow dim, and his teaching be but a tinkling sound that tickles the ear, or an empty bubble that may please the fancy of those that hear him. A too great desire for the attainment of worldly wisdom, instead of studying and cherishing the spirit of the Gospel, has been a great bar to the growth of the Elders themselves, and the spread of the work in these lands.

It is every Elder's privilege, as much as it was brother Kimball's, while on missions, to see souls continually added to the Church, as the fruits of their ministry. They have been sent out by the same power, endowed with the same Priesthood, and there is still abundant room for the exercise of all their energies. We want the idea which has prevailed so extensively in many places—that the Gospel has been preached about enough in these lands, to be blown to the four winds. The fact is, scarcely a tithe of the great harvest has yet been gathered from these islands. But comparatively few of the people have as yet heard of the way of life and salvation. If there ever was a time more peculiarly inviting for the spread of the work than another, that time is now. To aid the pleadings of His servants the Lord has sent pestilence, hunger, and war, and thousands see that there is no salvation in the gods which they have been worshipping, and they are diligently seeking for something more tangible to cling to for safety. Now is the time, ye Elders of Israel, to open the door of salvation and bid them enter in.

It is probable that out of the 25,000,000 people in Great Britain and Ireland

not one in ten has heard the Gospel preached. There are still here in England, where the most has been done, considerable districts of country where no special efforts have been made to spread the work. There are tens of thousands in the large towns, where Branches of the Church have been established for years, who have yet scarcely heard of the Latter-day Saints. Many of them live in the cellars, garrets, by-ways, and lanes, borne down by poverty, affliction, and sorrow, but would gladly receive the truth, and it would light up their hearts with joy and gladness.

While we do not wish the Pastors and Presidents of Conferences to neglect to instruct, nourish, and strengthen the Saints, and keep things moving in proper order, they should consider that only a portion of their labour. The Gospel must be preached, and it is their special duty to see that it is done, and that effectually, to the salvation or condemnation of the people. This is a very important point in bringing about the final consummation of the work. In the selection of Elders for preaching, let a humble, obedient spirit, be an indispensable qualification, and let other qualifications be entirely secondary to this, for says the revelation, whosoever desireth with all his heart, to thrust in his sickle, and reap, the same is called. Elders when they go forth to preach, engender in others a similar spirit to that which they carry with them. If they possess an unyielding spirit, they may convince the judgments of men, but they will induce but few to render obedience to the Gospel. They may create great excitement, but the fruit will wither before it matures. If those engaged in the ministry will cultivate, and go forth into new places in, the spirit of President Kimball's letter, the power of Israel's God will be upon them, and there will be such a trembling in the strongholds of the enemy, the coming season, as has never been witnessed in these lands before.

We receive cheering accounts of the progress of the Gospel from various places. The Lord is greatly blessing the labours of the Elders in Ireland. Repeated efforts have been made to give the work strength and permanency in that land, with but very limited success. We feel that a brighter day is now dawning upon Erin, and that the Gospel light will soon burn with power amidst the darkness which envelopes her, and will carry joy and gladness to many honest hearts now bound down by ignorance and priestcraft.

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**TEMPLE OFFERING AND P. E. FUND.**—We wish the Saints to keep continually before their minds, that their book and *Star* debts are so much deducted from the available funds of the Church. The importance of swelling the P. E. Fund for gathering the poor, should be kept continually before the Saints, as well as the Temple Fund for building the House of the Lord in Zion. These two funds are for the accomplishment of objects of the first importance to the Saints—the gathering of the honest in heart, and then the means of bestowing the keys of salvation upon them.

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**FOREIGN INTELLIGENCE.**—*Switzerland—Arrival.*—We have lately received some interesting communications from Elder D. Tyler, President of the Swiss and Italian missions, from which we learn that the truth is steadily progressing in the Swiss cantons. In the midst of persecution many are obeying it, and in those places from which the foreign Elders have been banished, the Lord pours out His spirit mightily upon the native ones, and their teachings go home with power to the hearts of the people. We feel that there are many of the blood of Israel in those lands, and we earnestly pray that the rod of the oppressor may be broken, that deliverance may go to the captive, and the righteous be gathered out, where they can learn the way of life without being trammelled by the fear of man.

We wish Elder Tyler every success in the publication of a periodical on the Continent, and we trust that the *Latter-day Saints Representative* will be a continually increasing medium to shed forth the light of truth among the valleys of Switzerland and the regions round about.

Elder William Budge arrived at Liverpool from Switzerland, April 28.

*St. Louis.*—We learn from the *St. Louis Luminary* that Elder R. Ballantyne and company of Saints from the *Charles Buck* arrived at St. Louis March 27. One hundred and ninety-one of the company under his charge shipped from that place, with instructions to land at Atchison. Elder Ballantyne is to have the general charge of the company after their arrival there, and those that may hereafter be shipped to that place. Forty Danish Saints, under the presidency of Elder Hogan, left St. Louis for the same destination, March 31.

THE "MORMON HERALD."—A peculiar feature in the rapid spread of "Mormonism," for the last few months, is the increase of periodicals advocating its principles. We shall hail with no little satisfaction the appearance of the *Mormon Herald* from the shores of the Pacific, knowing it will be another lamp in a dark place to cheer the spirits and guide the footsteps of those who seek for the truth.

Elder P. P. Pratt was the pioneer editor of the *Millennial Star*, which has been the means of disseminating the truth, and convincing and comforting the hearts of thousands, for fifteen years, and through which a leading influence has been exerted for the spread of the truth in Europe and other portions of the world. May the *Mormon Herald* likewise prove to be but the commencement of a periodical through whose columns Celestial light will shed its rays throughout the vast shores of the Pacific, and the islands that rest in its bosom. From the centre in Deseret the light is radiating round the earth.

When the British Islands become a dependency of Zion, the Saints who remain in them may expect that Elder Pratt will favour them with another visit.

DEPARTURE.—Elder J. W. Coward sailed on the steamer *Atlantic*, April 23, for New York, on his way to Utah.

## Foreign Correspondence.

### DESERET.

#### *Exhortation to Humility and Faithfulness.*

Great Salt Lake City, Feb. 7, 1855.

My Dear Son William—The mail from the east, the first we have had since the first of December, arrived on the evening of the 5th, bringing your letters to myself and the rest of the family. I have not had time as yet to read them, in consequence of the multiplicity of business, but I understand you are in good health, and the rest of the brethren.

Now, William, be of good cheer, for the Lord our God is your friend, and He

will sustain you. Open your mouth, and it shall be filled with wisdom and with truth. Trouble not yourself about others, because they are more eloquent in speech than you are. These things tickle the ear, but it is the truth, the plain, unvarnished truth, which, like a two-edged sword, pierces the heart; and one man or woman brought into the fold by the truth, is of Israel, while tickling the ear by sophistry is apt, very apt to bring in pets or hypocrites.

Now you know well, that when I was called by the Prophet Joseph to open the door of proclamation to England, it was the first foreign mission known in

this Church. I had not, at that time, the education that you have, neither did I know and understand one tenth part of what you did previous to your going on your mission. I was illiterate and unlearned, weak and feeble, and felt as though I was the weakest of all. Many times I thought to myself, "Why should I, so weak an instrument, be called to such an important work," while there were many who were learned and could speak with all the eloquence of artificial education? I said to myself many times, "I should have sooner thought it might have been Orson Hyde or Willard Richards," who had the education of the world. Still the Lord had appointed me to head that important mission, with all my weakness and inabilities. You well know the Lord says He will take the worm Jacob, and thrash mountains; and take the unlearned and the illiterate to bring to naught the wisdom of the wise and the learning of this world. When I was in England, with all my weakness, I relied wholly on God, that He would use me for His own purpose; so I was like a fiddle in the hands of God—instead of my dictating the fiddler, the Lord directed the tune, and played as seemed good to Him, for He knew the words required to convince the true Israelite. A man that is learned, instead of his being dictated wholly by the Holy Ghost, he trusts in his learning and wisdom, and his instructions are borrowed from another who is of the world, instead of his speech being original, or revelation from God. So he is confined to scrip instead of revelation and the Holy Ghost.

Brother George D. [Grant], these are words of consolation and comfort to you also, and all others who esteem them as the words of wisdom. You let these words have place in your hearts, and it shall be like good seed in good ground, and when it cometh up it shall yield sixty and a hundred fold for your own edification, and you shall excel thousands of those that think they are far more lofty than you are now. Ten words from you shall be of more value to the humble Israelite than ten thousand of those shall be who try to excel you because they are learned, and have pretty language. I know right well when I was in England how I felt, I did not feel larger than one of the smallest peas or beans. I suppose I felt just as you do, only more so, for that was an early

day, when the Church was an infant, I would take my missions into regions of country where there was the least prospect of finding Israel, preach perhaps in five new, different places, where they never heard of "Mormonism," and never had seen an American, baptize, and organize five Branches, travelling out thirty miles and back thirty miles, and perform it in a week. I spake the truth plain and simple, so that a child could understand me, and when a child understood me, I knew that the parents ought, and that by the holy, pure Spirit of God, and He directed it right to the honest heart.

Now bear these things in mind. The first time I was in England, I know not of a week's passing by, but we set apart a day for fasting and prayer. We had no friends to take us in, to fill our pockets; we thought a little oatmeal porridge was very good for us; no one to give us a pair of pantaloons, a coat, vest, or shirt, but once in a while a poor, honest, humble Israelite would throw into our hands a half-crown, shilling, sixpence, penny or halfpenny; no money when I went home to buy goods for my family, that was not what I went for; I was sent to call out Israel, to recruit the army of our God; yes, the true Israelite, who will stand to the rack, hay or no fodder, these are the men and women that will not flinch, that we are sent to recruit into the army of our God for the great contest, for that will come and is near. Now what I say unto you, I say unto all my faithful brothers, and servants of the living God in the old world, and in every nation, kindred, tongue, and people on the face of the whole earth.

Brother Franklin, God bless you for ever and ever; Joseph A., Edmund, William, George, James, James Little, and all the rest of you, and those I have not mentioned the same as those I have, for you may be assured you are remembered most kindly and affectionately by the Presidency and all good Saints, and those who are not good we don't care about any way. We are together every Sunday evening, and you are most faithfully remembered before God. Brother Brigham's health has not been very good this winter, having been afflicted with colds. Let your eyes all be single to the cause to which you are called. You went pure, keep pure, and come home pure, white, and clean as the whitest piece of paper, and heaven



and earth will be your friends. What I say to one I say to all, be faithful servants and handmaids in Israel.

The devil is in the Valley, and he wants to kick and make a fuss badly, but there are too many Israelites here to let him.

I read this just now to the brethren in the office, and all said, Amen, viz., brothers Wells, Calkin, Simmons, Lott Smith, E. D. Woolley, Bishop Cunningham, R. T. Burton, H. K. Whitney, T. W. Ellerbeck.

My family are all enjoying very good health. I shall not pretend to write any news at all, but we are all well so far as I have any knowledge, and we are all in good spirits, but the devil has got the blues.

The Mormon Battalion had a dance in the Social Hall last evening; they numbered at first 500, I suppose with their families now number about 6,000.

The Life Guards will have a party in the Hall on the 12th. They are equipping themselves for the occasion, the boys having gone so far, it is doubtful if the officers can exceed them. They send an invitation which you will find enclosed.

The above has also been read in the Historian's Office. J. M. Grant, G. A. Smith, E. T. Benson, T. Bullock, J. L. Smith, J. Ure, L. Hawkins, R. L. Campbell also join in their respects; and before the close Mr. Secretary Babbitt, and Associate Justice Stiles came in, and also desire to be remembered to you.

J. M. Grant says, "By the October mail, I sent a letter of four pages to brother G. D. Grant, also I sent my daguerreotype likeness to the Office in Liverpool." [Neither the letter nor likeness has reached.—Ed. Star.]

HEBER C. KIMBALL.

President Kimball writes as follows to Elder G. D. Grant, Feb. 5—

"All is peace and quiet here, the Saints fell well, and as to the world, I hear some of them have got their feelings hurt because I came out last Sabbath and preached 'Mormonism.'"

I hear some of the Gentiles did not like my words, for they were true, and to the wicked they were no doubt hard and piercing. I told them that the man who would go to my daughter and

propose marriage was a scoundrel, and I would just as soon they would go and propose to my wife. My wife is mine, and my daughter is mine. I said a woman who had got her endowments and would go and marry a Gentile, committed adultery. And I talked just as the Spirit led me, and to the world no doubt it was strange and unpleasant, but who cares, brother George, what the world do? They know what we will do, and that is, serve the Lord God of Abraham, Isaac, and Jacob, and keep His commandments.

President Young's health has been but slim this some time back, my own has been very good, and so is your brother Jedediah's. Your family are all well. Give my love to any of the boys that may be your way. Praying for your prosperity and success in the ministry committed to you, and asking the Lord to give you the fullest desires of your heart in doing good among the nations of the earth. My blessing upon you and all the faithful Elders, who are with you."

The following extracts are from a letter by Elder G. A. Smith to Elder C. H. Wheslock, dated Feb. 7—

"I find it a work of considerable magnitude to keep track of the Church doings, and keep up my correspondence. I have four Clerks a-going all the time—Thomas Bullock, my brother John L., Leo Hawkins, and Robert L. Campbell, who are all doing the best they can to help me. But I assure you the revising of History already written, the inserting additional items concerning important events, the history of which was very meagre, has kept my hands full up to the present. It gave me great satisfaction to read your account of the b'hoys, and to hear they are doing so well on their missions. My feelings are, God bless them all the time, and it is the same to yourself."

"Elder Hyde has been appointed Probate Judge of Carson County, with instructions to locate there, and organize speedily. The Hon. Judge Stiles has been appointed to Carson County, which is the third Judicial District in our Territory."

"Brother Christopher Merkley had a cow weighed this week at the public scales, which was 1,586 lbs."

## SWITZERLAND.

*New Periodical.*

Chez Mons. Grannauer,  
Rue du Cendrier 108,  
Genève, April 26, 1855.

President F. D. Richards.

Dear Brother—On the other half of this sheet you have the Prospectus of *Der Darsteller der Heiligen der letzten Tage* (The Latter-day Saints' Representer). I told you in my last that some difficulties presented themselves, but I am happy to say they have fled, and all things now look promising.

While I awaited the turn of circumstances, I got matter translated for the first Number. I have engaged a printer, and expect the first Number will be in press to-morrow, and will, I expect, be issued about the 4th proximo. It will be printed on a sheet the same size as *Zion's Panier*, or a little larger than the *Star*, 16 pages, but, being in larger type, will not contain quite so much matter as the latter. . . . .

I shall take pleasure in sending you a number as soon as it is issued. I shall publish 500 copies.

Do you think any could be disposed of at Cincinnati, or any other place where the Saints are gathering? [Elder Orson Spencer, what say you?—*Ed. Star*.] . . .

With kind love to yourself, President Spencer, and the brethren in the Office, in which Elder Chislett joins,

I am yours truly,

DANIEL TYLER.

## Prospectus.

Our principal object in publishing this periodical is to instruct the Latter-day Saints in the principles and doctrines of the everlasting Gospel, and in the history of the development of those principles in this generation. To accomplish this object, we shall not insert much original matter, but have recourse to the various periodicals published by the Church in England, America, Australia, British India, &c.; to the History of Joseph Smith, and to a variety of authentic and standard works which have been from time to time issued to the world since the commencement of the Church in 1830.

But while we instruct the Saints, we shall also seek to introduce such articles as will serve, from their scriptural and logical nature, to enlighten and disabuse the public mind respecting us, our doctrines, and our motives.

We shall also make known the progress of the "latter-day work" in the Salt Lake Valley and other parts of America, the Sandwich and Society Islands, Australasia, Cape of Good Hope, Hindostan, France, Germany, Scandinavia, Great Britain, Malta, Gibraltar, Italy, Switzerland, &c.

The "Representer" will be exclusively theological, our mission being to preach the Gospel, and not to meddle with politics.

Craving the blessing of the Almighty upon our efforts, we send forth this little periodical, praying that divine light may assist all who read it.

EDITOR.

## Varieties.

"I CANNOT bear children," said Mrs. Prim disdainfully. Mrs. Partington looked over her spectacles mildly—"Perhaps if you could you would like them better."

**MONSTER GUNS.**—The *Horatio* (late 24 guns, now 2 monster guns,) is being rapidly equipped by the artificers at Sheerness. The minimum weight of her shot is to be 3 cwt., the maximum 10 cwt., elongated shot passing through a rifle-cut barrel; the minimum charge of powder is to be 30lb., the maximum unlimited, according to distance required. —*Times*, April 23.

**CENSUS REPORT.**—*The Women of Great Britain.*—There are 355,969 old maids (above 40 years of age) in Great Britain. There are 1,407,225 spinners between 20 and 40, and 1,413,912 bachelors of the same age. In the list of the occupations of women, there are 88 authoresses, 18 editors of public writers, 643 actresses, 135 danseuses, 16 equestrians. Of the female domestics no less than 675,311 are entered under the denomination of "general servants." Of the higher class of servants, the housemaids are more numerous than the cooks, the former being 55,935, and the latter only 48,306, and there are above 50,000 "housekeepers," and nearly 40,000 nurseries. The charwomen are no less than 55,423 in number.—*Family Herald*.

**MORMON BOOK DEPÔT,**  
AND  
**GENERAL AGENCY OF THE CHURCH OF JESUS CHRIST**  
**OF LATTER-DAY SAINTS,**  
**FOR THE PACIFIC COAST.**

PARLEY P. PRATT respectfully announces to the public, that he has established an Office and Book Depôt in San Francisco, Cal., near the corner of Dupont and Sacramento Streets, where will be constantly on hand and for sale the Standard Works of said Church, among the most noted of which are the following, viz.—

<b>Book of Mormon,</b>	<b>Key to the Science of Theo-</b>
<b>Doctrine and Covenants,</b>	<b>logy, . . . . .</b>
<b>Voice of Warning,</b>	<b>Pearl of Great Price,</b>
<b>O. Pratt's Works,</b>	<b>Spencer's Letters,</b>
<b>Hymn Books,</b>	

And a variety of Periodicals, Debates, Defences, Tracts, &c., &c.

This Agency is in correspondence with the Missions of said Church, in all parts of the world, and can order or send out, on the shortest notice, all works connected with its interests, whether in English, French, German, Danish, Spanish, Italian, Welsh, or any other language. Office open from 10 o'clock, a.m., to 4, p.m.

It would seem high time for the public to lay aside sectarian ignorance or prejudice on the subject of a system which is revolutionizing the world. And we would say, with all due deference—Procure the Works and read for yourselves. "*There are more things in heaven and earth than are dreamed of in our philosophy.*"

SAN FRANCISCO, March 2nd, 1855.

**PROSPECTUS**

FOR THE

**MORMON HERALD :**

**A MONTHLY PERIODICAL,**

DEVOTED TO THE DISSEMINATION OF LIGHT AND LIFE.

PARLEY P. PRATT proposes to publish, to subscribers, 16 pages large octavo, double columns, monthly, under the above title. The first Number will be issued in May next. Office at the "Mormon Book Depôt," near the corner of Dupont and Sacramento Streets, San Francisco.

Terms—Five Dollars per annum, in advance. No subscription will be taken for less than one year.

Elders abroad are requested to act as Agents. The Name and Address of each Subscriber should be forwarded in a plain and legible manner.

As an Historical, Prophetic, Doctrinal, and Philosophical Journal, we shall endeavour to render this Periodical worthy of the distinguished title it bears.

SAN FRANCISCO, March 1st, 1855.